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## WATCHING.

Home-Talk by J. H. N., March 7, 1868.

It will be good for us to know exactly what Christ and Paul meant by their frequent exhortations to *watch*. Those exhortations are very emphatic and are repeated very many times. Christ said to his disciples, "What I say unto you, I say unto all, watch." He gave that injunction with particular reference to the Second Coming. That event was set before believers as near, but with uncertainty as to the day and the hour, and that uncertainty was evidently designed to educate them in this very matter of watching. There are many things to which we might compare the watching attitude. Astronomers make it their business to watch. Sailors in navigating the ocean, have always to keep a watch on deck; vigilance is required of them day and night to take care of the vessel, for they never know when their dangers will come. The Second Coming was evidently intended to train Christians to vigilance like that of the astronomer, the sailor, the soldier or the street-watchman. There is this peculiarity about the duty of watching: it is one in which you have nothing to do of an external kind; you have simply to stand still and watch the action of some other person or thing; your will, so far as it is exercised in the case, is concentrated in your attention and perceptions.

These different watchmen that I have spoken of watch for different things. The astronomer, for instance, watches the heavens to discover new planets or any other facts of scientific interest; the sailor watches against storms and collisions; the soldier watches against the approach of the enemy, and the street-watchman against the approach of thieves. The question is, what a Christian ought to watch for—what a spiritual man ought to fix his attention upon in order to watch in the sense which is implied in the exhortation of Christ. We can not watch for the Second Coming as the Primitive Church did, for that event is past; but I do not know why it is not just as important for us to be trained to watch as it was for them. It is a part of the spiritual education of believers; and in some way, undoubtedly, the faculty of watching must be developed in us as it was in them.

We can not have full fellowship with them until we have learned to watch as they did, and have taken the same degree that they took in their education when they made it a business to watch. If we are interested in the Second Coming, and wish to realize the virtue of that transaction in ourselves, our way is to learn to watch, because that was the experience of the Church immediately before the Second Coming.

It is evident to me that the place where we must direct our attention in watching, is not toward the outward heaven. We need not think that Christ is coming, or that he ever did come, from the outward heaven. "The kingdom of heaven is within you." It would appear that the particular action that is required in these exhortations, is the direction of the attention of the head to the heart. A man should set himself to looking within. The kingdom of heaven is within; God is within; Christ is within. All the great things of the kingdom of heaven must be perceived by interior vision. The vision of the senses must be recalled. The same force that is commonly sent out by the eyes and ears and other external senses of observation and perception, must be directed toward the heart—toward the interior, middle region of our being. I don't know why we should not learn to make a business of watching our hearts, just as really and persistently as the astronomer watches the heavens, the sailor the ocean, the soldier the enemy, or the street-watchman the violators of the public peace.

"The day of the Lord cometh like a thief in the night;" thus people may miss it by not watching for it; and they may miss it in consequence of their hearts being dull and darkened by "surfeiting and drunkenness and cares of this life." Let us watch for the "*day of the Lord*." We may conceive of that day as something distinct from the personal appearance of Christ, and something to be watched for now as much as ever. It is as necessary for us as it was for the Primitive Church that we should enter into that inner kingdom; that we should know how to open our hearts to the Lord, and see him; that we should see the same light that John saw when he said, "God is light, and in him is no darkness at all; if we say that we have fellowship with him, and walk in darkness, we lie and do not the truth; but if we walk in the light as he is in the light we have fellowship one with another and the blood of Jesus Christ his Son cleanseth us from all sin." It is evidently just as important that we should know the Lord in that

way, and walk in the light of his spirit, as it was for the Primitive Church. That is really the "*day of the Lord*;" and by watching our hearts and turning our attention in that direction, we can discover daylight that is just as real as the light of the outward day.

If you had an observatory and telescope and everything necessary for observing the phenomena of the skies, it is probable that many of you would think it worth while to spend considerable time in looking, watching and recording your observations. I think we ought to have going a great deal of that kind of watching in the other heavens. In fact the other heavens are a great deal more important than these natural heavens. The spiritual heavens that we look at through our hearts are the most important heavens that we have to do with; and they are full of wonderful phenomena. There ought to be a great deal of watching, observing, recording and reporting our observations in that direction. We ought to be steadily advancing in the facts and reasonings of that great science of astronomy, which refers to the spiritual heavens. I suppose that many of the Millerites were in the way of watching the visible heavens, and sat up nights expecting that Christ was coming down from the blue; but our telescopes shall turn another way.

I think that Christ must have been in a constant state of watching the motions of God in his own heart. He must have been like the astronomer who sticks diligently to his telescope. We observe, for instance, that when he was summoned to go and see Lazarus, "he abode still in the same place where he was," evidently studying the case—watching. He did not start right off and go where Lazarus was, but waited and watched. By and by he said to his disciples, "Our brother Lazarus sleepeth." His telescope had discovered something. By some means he could see that a change had taken place; that Lazarus was dead, or, as he expressed it, was asleep. Then he said "I go to wake him out of sleep." Trace that affair through, and you will find that his eye was on the interior world. He had learned to discover what was going on there, in a way that was so certain and true, that he could govern his external conduct by what he saw, without any external evidence, and go correctly like a ship on the trackless ocean.

By the quadrant and by calculations the master of a ship can find out exactly where he is, can steer his course correctly, and can find his port exactly. He can tell, to a mile,

where he will find land. Christ had some such method of calculating his course by watching the spiritual heavens; his external actions were governed by some such observations; and he found his way to sure practical results. The external matched the internal and the internal matched the external. "What was bound on earth was bound in heaven; and what was loosed on earth was loosed in heaven."

It would be very interesting to notice, in reading the life of Christ, the signs that he was governed by his internal observations, instead of by external opportunities and suggestions. I think you will find this very characteristic of his course. There are symptoms in all his movements, that he was governed by observations of internal phenomena—that he was a diligent watcher. In short, he was a thoroughly scientific man—a man who was trained to the nicest kind of observations in the very deepest science—in the science of which astronomy is but the external type.

On a certain occasion when his disciples asked him if he were going up to Jerusalem to the feast, he said to them, "My time is not yet come: but your time is always ready. . . . Go ye up unto this feast: I go not up yet unto this feast; for my time is not yet fully come." He went by inducements different from those that governed them. His course was regulated by internal observations. Their time was always ready; they could go and come whenever they saw external inducements, as, for instance, in the case of Lazarus's sickness. There the external inducement was to go immediately, and a common physician would have gone at once, because his time is always ready when the external inducements call. But Christ was not moved by the urgent message from Bethany and abode still in the same place several days, until he had another call. He had received a call of an external kind; but he had not received a call from God; and he waited and watched three days for that.

We find here, I believe, the grand difference between a spiritual man and a common moralist. The moralist is governed by external inducements; but the spiritual man watches the internal phenomena. A subject for very useful study would be to find out all the coincidences and variations between the internal and external call, and how a wise man will conduct his life in reference to both. On the one hand the internal and the external call may coincide, so that we can hardly tell the difference. Then on the other hand, the internal and external call may contradict each other, as I think they frequently do. Again, the internal call and the external call may agree in the end, but not as to time, as in the above cases of Christ. These are things that call for scientific studying. These are things about which we should learn to watch.

—Without counsel purposes are disappointed: but in the multitude of counselors they are established.

#### BAPTISM.

[A man writing from Iowa speaks well of communism, but criticises our doctrine in regard to baptism. We do not see the force of his objections, and think the best answer we can give is to reprint the article in the *Berean* relating to that subject. Perhaps if our friend will read it again more carefully, he will find less reason to disagree with us.]

PAUL speaks of the "doctrine of baptisms" (Heb. 6: 2,) as among the elementary instructions of the gospel—a "first principle," like repentance, faith, &c., which even babes in Christ might be supposed to understand. Surely then, we may expect before examination, to find that the word of God furnishes to the sincere inquirer, evidence by which he may easily arrive at satisfactory and certain conclusions concerning a subject which thus stands at the entrance of the Christian's pathway. We propose therefore, in this article, to step aside from the numberless controversies on this subject, which have long rent the visible church—controversies which obviously prove that one or both sides of the parties engaged in them, have been ignorant of the first principles of the doctrine of Christ—and examine in simplicity for ourselves and for the assistance of our readers, the record of God. We shall conduct this examination by quoting the most important passages in the New Testament relating to baptism, and adding such remarks as they suggest.

Matt. 3: 10, 11. "I [John the Baptist] indeed baptize you with *water*, but he that cometh after me is mightier than I, whose shoes I am not worthy to bear; he [Christ] shall baptize you with the *Holy Ghost* and with fire." In each of the other Evangelists, this declaration of John is recorded (Mark 1: 8, Luke 3: 16, John 1: 26); and Christ himself repeated it just before his ascension. "John truly baptized with *water*, but ye shall be baptized with the *Holy Ghost* not many days hence." Here then, we have in the beginning of each of the first five books of the New Testament, an explicit statement of "the doctrine of baptisms;" the very doctrine doubtless, to which Paul alluded in using the plural of the word baptism. The doctrine manifestly is, that *water baptism* belonged to the ministry of John, and the *baptism of the Holy Ghost* to that of Christ. These primary statements are so simple and clear, that we can not wonder that Paul regarded "the doctrine of baptisms," as one of the first principles of the instructions of the gospel; and if on further examination, we find nothing inconsistent with the view they present, we shall have no difficulty in forming our judgment on the subject. It is plain that all occasion for dispute about the *mode of water baptism* is removed, unless indeed we consider John the Baptist our spiritual head, instead of Christ. If, in professing to be Christians, we rank ourselves among the followers of Christ, and not of John, we must regard *water baptism* as an ordinance belonging to a past dispensation; and of course all controversy concerning it as ill-timed foolishness. We are subjects of the dispensation to which the *baptism of the Holy Ghost* belongs. We receive the substance, of which John's baptism was the shadow; and have no more occasion for dispute about water baptism than about circumcision, or any other ordinance of Judaism.

Matt. 28: 19. "Go ye therefore and teach

all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost." The intent of this direction evidently accords with the doctrine which John and Christ had before explicitly and repeatedly stated, as we have seen. These words of Christ commissioned his disciples to baptize not with water, for that was John's baptism, but, "in the name [i.e. with the power] of the Father, Son, and Holy Ghost," which alone was the baptism of Christ. We must suppose that Christ perfectly understood the doctrine of baptisms, the difference between John's baptism and his own, and used this language with that distinction in his mind. If he had intended to perpetuate John's baptism, surely he would have explicitly commissioned his disciples to baptize with *water*. This he did not do, but on the contrary explicitly commissioned them to baptize in his own name, of course with his baptism, and "in the name of the *Holy Ghost*." The fact that his disciples understood him as directing them to continue the ministration of baptism by water, which they had before practiced (John 4: 2), by no means militates with this view. They did indeed understand him in this inferior sense; and proceeded on the day of Pentecost, and afterward, to administer water baptism. But his meaning in this case as in many others, must not be determined by their understanding, but by his own declaration concerning the same subject in other places. While he was with them in the flesh, they received most of his instructions in a carnal, inferior sense. They knew him not as Lord of that spiritual kingdom, which "cometh not with observation;" they read his character and instructions, in the "letter," not in the "spirit." In allusion to this he said to them, "These things have I spoken to you, being yet present with you; but the Comforter, which is the *Holy Ghost*, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you." John 14: 25, 26. With this anticipation he spoke to them. His personal instructions are therefore to be construed, not according to their immediate understanding of them; but with reference to that subsequent teaching of the Holy Ghost, of which these instructions were but a text-book. A notable illustration of these remarks occurs in the very verse which has occasioned them, "Go ye and teach all nations." In these words, Christ surely designed to give the disciples an unlimited commission, as also in Acts 1: 8; yet a long time elapsed before they knew the extent of their commission. Nearly ten years after the day of Pentecost, Peter for the first time discovered, by the intervention of a miraculous vision, manifested both to himself and Cornelius, that God had broken down the wall of partition between Jews and Gentiles, and that he was at liberty to "teach all nations." We need not wonder then, that they who received the unlimited commission, "Go ye and teach all nations," in a sense which restricted them to the Jewish people, received also the accompanying direction, "Baptizing them in the name of the Father, of the Son, and of the Holy Ghost," in a sense which led them for a season to continue the water baptism of John. These remarks are equally applicable to the parallel passage in Mark 16: 16, "He that believeth and

is baptized, shall be saved." The obvious meaning is, "He that believeth and is baptized"—not with the water baptism of John, but "in the name of the Father, and of the Son, and of the Holy Ghost," the baptism of Christ—"shall be saved."

John 4: 2. "Jesus himself baptized not [with water], but his disciples." The fact that Jesus did not baptize with water, and John's special notice of it in this passage, accord with, and confirm the view we have presented. Why did not Jesus baptize, if water baptism is a Christian ordinance? He insisted upon being baptized himself, with water, at the commencement of his ministry, "that he might fulfill all righteousness." Being made under the law, it was necessary that he should be subject to all the ordinances of the law, and especially to that ordinance which most immediately foretold his own work. But surely he failed to fulfill one very important part of righteousness, in neglecting to give his followers an example of the ministration of water baptism, if he designed that they should perpetuate it as a Christian ordinance. If a Christian minister should never baptize with water, he might well defend his conduct by appealing to the example of his Master. Our next quotation will show that Jesus Christ did not send his apostles to baptize with water; and therefore his example was consistent with his instructions.

1 Cor. 1: 14—17. "I thank God that I baptized none of you, but Crispus and Gaius; lest any should say that I baptized in my own name. And I baptized also the household of Stephanus: besides, I know not whether I baptized any other. For Christ sent me not to baptize but to preach the gospel." The fact that Paul baptized any with water, is easily explained by his own words in the same epistle, 1 Cor. 9: 20, &c.: "Unto the Jews I became as a Jew; to them that are under the law, as under the law," &c. "I am made all things to all men, that I might by all means save some." In accordance with this principle of accommodation which he adopted, he not only administered water baptism, but circumcision (Acts 16: 3); and we might argue as plausibly for the continuance of circumcision, as of John's baptism, from the example of Paul. He baptized but few of his converts at Corinth, and probably as few elsewhere, and thanked God that he baptized no more. Evidently it was a matter of expediency, not of obligation with him; "for," says he, "Christ sent me, not to baptize but to preach the gospel;" in other words, "Christ sent me not to baptize with water, but with the Holy Ghost;" for "the gospel is the power of God unto salvation." Paul was a minister of the spirit of the living God. 2 Cor. 3: 3, 6. It is plain then, that a minister of the gospel has not only the example of Christ, but of Paul, his chief apostle, in favor of dispensing with the ministration of water baptism, as a Christian ordinance.

Acts 2: 38. "Then said Peter unto them, Repent, and be baptized every one of you, in the name of Jesus Christ," &c. We quote this passage as a specimen of many similar passages in the Acts of the apostles, exhibiting the doctrine and practice of the first ministers of Jesus Christ. We need quote no more, for we concede without reluctance all that can be asked for the argument in favor of water baptism, de-

rived from the example of Peter and his associate apostles. Beyond controversy, on the day of Pentecost and afterwards, they baptized with water, in compliance with what they supposed to be the last direction of their Master. Yet we shall be permitted by all, save the worshipers of saints to question, for reasons already stated, whether the apostles in this early stage of their ministry, rightly understood the directions of their Master. Their doctrine of baptisms was manifestly at variance with the instructions and examples of Christ and Paul, except on the supposition that they were yet partially, at least, in the dispensation of John the Baptist. We can not believe, in view of the truths which we have previously discussed, that as ministers of the gospel of Christ, they prescribed and practiced water baptism. As ministers of the doctrine and baptism of John, their course was consistent with the instructions of their Master. Yet their example plainly furnishes no argument in favor of water baptism, unless we make John our leader instead of Christ. Many circumstances combine to induce the belief, that they were thus in the first stages of their ministry, in a measure the disciples of John. 1. Their preaching and his were nearly identical. "John verily baptized with the baptism of repentance, saying unto the people that they should believe on him that should come after him, that is, on Jesus Christ." Acts 19: 4. Such also was the preaching of the apostles, on the day of Pentecost and afterwards—"Repent and be baptized," &c. "Repent and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord; and he shall send Jesus Christ unto you," &c. Acts 3: 19, 20. Faith in a present savior, is confessedly the foremost doctrine of the gospel of Christ, the gospel which Paul preached; whereas the apostles, like John, preached chiefly repentance, and pointed the people "to him that should come after."

2. As John in his personal ministry was for a season cotemporary with Christ, so we believe the dispensation of which John was the head, was for a season cotemporary with that of which Christ was the head. The doctrine and baptism of John were for a season after the day of Pentecost, blended with the preaching of Christ and the baptism of the Holy Ghost. But we believe also, that as John said with reference to Christ, "He must increase, but I must decrease," so the doctrine and baptism of John, after the day of Pentecost, gradually gave place to the doctrine and baptism of Christ. God seems to have pursued the same order in this case, as in the entire transition from Judaism to Christianity, and in every other change of dispensation; introducing the new dispensation, not by a sudden exchange, but by a gradual process, like the blending of light and darkness in the dawn of the morning.

3. We are expressly informed (Acts 18: 24, 25) that long after the day of Pentecost, a man who was "mighty in the Scriptures," "fervent in spirit," and "instructed in the way of the Lord," was yet only a disciple of John. "A certain Jew, named Apollos, born at Alexandria, an eloquent man, and mighty in the Scriptures, came to Ephesus. This man was

instructed in the way of the Lord, and being fervent in the spirit, he spake and taught diligently the things of the Lord, knowing only the baptism of John." By this circumstance we may discover, that the influence of the dispensation of John, was for a season, to some extent, intermingled with that of the Christian dispensation.

4. Paul gives us to understand (Gal. 1, 2) that Peter and his associate apostles, were for a long time after the commencement of their ministry, judaizing and contracted in their views of the gospel of Christ. He says, "Fourteen years after [i. e., about twenty years after the day of Pentecost], I went up again to Jerusalem with Barnabas and took Titus with me also; and I went up by revelation, and communicated unto them [i. e., the apostles and their followers] that gospel which I preach among the Gentiles, &c. Of those that seemed to be somewhat, whatsoever they were it maketh no matter to me; God accepteth no man's person; for they who seemed to be somewhat, in conference added nothing to me, but contrariwise," &c. He afterwards plainly shows to whom he alludes in these expressions; "James, Cephas [or Peter], and John were they who seemed to be pillars." Afterwards he states that he "withstood Peter to his face," for his blameworthy judaizing. We recommend to such as are disposed to worship saints, and make apostolic practices immutable laws, a careful perusal of this passage in Paul's writings. It will be found that Paul scrupled not to differ in doctrine and practice from those who had been "apostles before him." We need not wonder that he spoke so lightly as we have seen, of that water baptism which those apostles prescribed and administered in the beginning of their apostleship.

5. If it is objected in answer to what has been said, that the apostles baptized with water while under the guidance of the Holy Ghost we reply in the first place, though we should admit that the Holy Ghost did actually direct them to baptize with water, we might still assert that no one can truly follow their example who baptizes without the special direction of the Holy Ghost. But we deny that there is any evidence that the Holy Ghost did direct them to baptize with water. We can not ascribe all their actions and views to the influence of the Holy Ghost. For a time they evidently regarded circumcision as a Christian ordinance. Was this a doctrine of the Holy Ghost? They regarded the Jewish nation as alone entitled to the blessings of the gospel. Were they taught this by the Holy Ghost? Peter so conducted that Paul withstood him to his face, "because he was to be blamed." Did he act under the guidance of the Holy Ghost? Manifestly the Jewish practices and views which the apostles had received, not from the Holy Ghost, but from their previous education, must account for many things in their conduct; and what portion of Judaism would be more likely to adhere to them in the beginning of their apostleship, than the baptism of John—the recent introduction and celebrity of which, seemed doubtless to characterize it as a permanent ordinance of the new dispensation? It is said that Philip baptized the eunuch (Acts 8: 38) under the guidance of the Holy Ghost.

The only evidence in favor of this assertion, is the fact that Philip was directed by the Holy Ghost to preach Christ to the eunuch. The inference from this is, that he subsequently baptized him by the direction of the Holy Ghost. Observe this is only an inference. It is not said that the Holy Ghost dictated the baptism. On the contrary, it is said that "the eunuch said, See, here is water, what doth hinder me to be baptized?" The suggestion of water baptism came from the eunuch and not from the Holy Ghost. When a passage shall be found in the record of God directly ascribing the ministration of water baptism to the direction of the Holy Ghost, we shall be ready to admit that there is some plausibility in the argument for its continuance as a Christian ordinance; but while feeble inferences alone are the foundation of that argument, we must be permitted to receive the instructions and examples of Christ and Paul, as paramount to the instructions and examples of those apostles who, while they "seemed to be pillars," were yet manifestly to a great extent, under the influence of Jewish habits and doctrines.

(Conclusion next week.)

## THE CIRCULAR.

O. C., MONDAY, APRIL 6, 1868.

WE notice the statement going the rounds of the newspapers that the Wallingford branch of the O. C. is selling out preparatory to joining the Community here. The Wallingford domain was in the market a short time during the winter, but when the time for spring work arrived, it was withdrawn. The family there is somewhat lessened by the removal of the CIRCULAR corps, but they are doing a thriving business at job-printing, which, with the farm and small-fruit-growing, will maintain them on a self-supporting basis. They also entertain plans for a general book-publishing business.

### "CAN I OBTAIN A PATENT?"

WE Yankees are a very ingenious people—a nation of inventors, as some candid Englishman calls us. Especially is this true in the New England states. While spending a few months in a Connecticut village a year or two ago, I was struck with the fact that almost every man with whom I became acquainted was either the parent of several "patentable ideas" or an actual patentee. Indeed, judging by what I heard and saw, Inventor's-Mania, a mild form of insanity, is a very prevalent disease in the state, and this is more or less true all over the country.

According to the *Scientific American*, during the last thirty-one years 76,007 patents have been issued. Statistics show that only about 60 per cent. of applications are successful, hence the number of applications during that period must have been 126,678. This shows us 50,671 fruitless applications; 50,671 men have racked their brains, spent their time, and paid the application fee, doomed only to bitter disappointment; and who can tell of the thousands upon thousands whose waking thoughts, and nightly visions are haunted by fascinating chimeras, in the shape of "little machines," destined, perhaps, never even to see the light of day.

Of the 76,007 patents issued, what proportion have fallen still-born from the Patent Office? A single instance is mentioned by an agricultural paper. It says, "Of the several hundred potato-diggers patented, only two or three are good for anything." And this is probably true in many other branches of business. At least three-quarters of the new inventions practically good for nothing! A grave lesson this. Our inventions cost us something. Thousands

of men spend their time, their money and their heart's blood, seeking wealth or fame by a new invention. Truly, the saving of this terrible waste of thought and life—saving those 50,000 fruitless applications—is well worth study.

C. A. C.

### AN ONEIDA JOURNAL.

April 4.—This is the time of year for the organization of business. We used to have a time every spring of making a thorough re-cast of all departments, foremen included. Lately, however, the enlargement of our industry has seemed to call for more extended plans than could be accomplished in one season, and the foremen now retain their places until some good reason arises for a change. Mr. H. T. Thacker, beside having the immediate supervision of the fruit-preserving department, keeps an eye on all the departments of out-door industry. To further his plans he has Mr. J. Conant on the farm, Mr. F. Marks in the horticultural department, and Mr. H. Thayer in the gardening. At Willow Place and vicinity, the silk manufactory is superintended by Mr. C. A. Cragin with Misses H. E. Allen and E. Hutchins. The trap-shop is managed by a committee consisting of the foremen of the different shops, who meet to decide as to general policy, buying stock, &c. Mr. R. Hawley has charge of the forging shop; Messrs. M. Kinsley and A. Hawley of the finishing department, and Mr. Wm. R. Inslee of the machine-shop. Mr. Abram L. Burt attends to the foundry.

In connection with our determination to get out of debt we have formed another purpose—to so arrange our business that times of extraordinary pressure from orders shall find us provided with a larger stock of goods on hand than heretofore. For several weeks last fall the shops at Willow Place were the scene of an extraordinary whirl of business—fifty or sixty extra hired hands beside all of our people who could be spared from other quarters, and the shops running nights by a large force of volunteers from our own number who worked their full time by daylight. We have since found that some of our weaker members injured themselves through excess of zeal and lack of proper forethought on the part of those whose duty it was to look after them. One evening this week, this matter came up for criticism in our evening meeting. It was plainly seen that what at the time we intended for a great good, has proved in some cases a very great evil, and needs to be repented of by all concerned. All testified that a valuable lesson has been learned. We must learn to provide time for rest and meditation at all times, even if we have to forego large sales.

One pleasant feature of our life this week has been the nightly coming and going of the Willow Place family. Mr. Noyes having made us a call as he "swung round the circle," everybody was anxious to attend the evening meetings and hear his Home-Talks. We walked to Willow Place the other afternoon and joined in the evening ride to O. C. The supper having been somewhat belated, announcement was given that the women would like a "bee" to clear the tables and wash the dishes. Enthusiasm kindles and we all catch fire. The men dispatch business in a manner that quite throws the women in the shade. A young machinist plunges his brawny arms into the dish-pan; another rinses; and another carries the dishes to the dining-room where the tables are cleared and re-set in a twinkling. Just as the last touches are made, the large four-horse omnibus and another two-horse team drive up to the door to take us to mother O. C. A dash to the entry for our hats and shawls, and then the whole thirty-five of us stow ourselves away, first in the omnibus, then in the wagon and start merrily down the road. After meeting, the teams are again at the door, and "Good night! good night!" is said again and again.

Among the fresh impressions which we newcomers take is that of the fine accommodations for the children. When we young folks were children we were pretty much confined to our play-yard for amusement, and never could go to the "big house" where the grown people lived without asking leave

of those who took care of us. But now the larger children have considerable scope about the house, and they all range from one end to the other of the extensive lawns. Almost any hour of the day they can be seen—even the four-year-olds—frolicking about on the grass, playing horse, "King, king castle, who dare wrestle?" and numerous other games which are as familiar as A B C, to all who have ever been romping boys and girls. Passing through the children's department this morning, we noticed with interest a pleasant room which is devoted to the special jurisdiction of the juveniles. A royal teter, with cushions both ends and a box in the middle for some tot to ride in who isn't big enough to hold on astride the board, lay aslant a long, high stool. There is a swing made of iron ropes fastened to some stationary posts; there is an attractive-looking work-bench with a machinist's vice attached; there are bars for climbing and balancing; while wagons, blocks of wood, and other childish toys are strewn in charming confusion about the floor. Happy creatures! They live in such harmony together, that one always feels lighter-hearted for having watched them in their innocent sports.

An associate has handed us a letter he received lately from J. H. N. which touches upon a subject in which we have been much interested the past winter.

"DEAR BROTHER:—Your last note hit me quite electrically. I am glad you see so clearly the connection between revivals and communism. Our position is this: Revivals lead to communism; communism leads to revivals; the two were made for each other—belong together: God hath joined them—man cannot sunder them. We can say to the churches, 'You can't have revivals without communism;' and to the infidels, 'You can't have communism without revivals.' The Bible and Bible preaching and Bible criticism have made the Community; and the Community by its daily meetings, and system of criticism, has provided the very best machinery for applying the Bible and Bible preaching. A great deal ought to be thought, said and written on these points."

### THE BAG BORE.

WHO can not recall a journey in which the miseries of traveling were aggravated by a motley assortment of bags, baskets and brown-paper parcels? The propensity to lade himself with the last bag, umbrella, violin-box, or parasol, that can be carried, is strong in the unwary traveler. It lurks in the most wise and prudent of stay-at-home folks, and is perhaps only cured by a stern experience. If you have not harried yourself in some depot to the point of desperation in futile endeavors to keep together a miserable collection of bags; if you have not clambered, and rolled and tumbled into the cars with your arms full of bundles only to find every seat filled by the nimble crowd who have pushed by you, it cannot be hoped that you will avoid these encumbrances. You will almost certainly lade yourself like a pack-horse every time you go abroad.

The inexperienced traveler may well be dismayed if he finds as we did on a late journey that there are to be



FIVE IN HAND.

He might about as well undertake to drive "four in hand." At Springfield we watched those five bags for an hour and a quarter in unrelieved anxiety. Then came the scramble and rush for seats in the Albany train, until we got which, we stood in the aisle of the car looking very much as if we had just come from a second-hand auction-shop. Leaving Springfield we found ourself occasionally making an involuntary mental summary of our baggage something like the old lady's formula: "Big box, little box, band-box and bundle." In Albany the task of



watching our numerous responsibilities was comparatively light owing to the superior accommodations of Mr. Vanderbilt's new depot. Still, every time we moved we must have looked something like this:



Beware of bags! The peculiar depravity of this species of luggage is that in depots and other places where it is all-important that it should be kept concrete, it straightway becomes abstract and seems to be flying in every direction at once. Furthermore, it is seldom found to contain anything at all essential to the comfort of the owner. Depend upon it if you hear a fellow traveler bewailing the tedium of travel, he has got a rack-full of bundles over his head, or he has carried that violin-box which won't stand anywhere in particular, all the way from Providence. The old gentleman in the seat behind you who is talking about the soullessness of corporations, and inveighing against railroad management generally, has his feet wedged in among a lot of bags on the floor. How can he enjoy traveling! The principle that they are happiest who are least dependent on external conditions is nowhere more strikingly illustrated than among those who go to and fro on the earth by rail-car and steamboat. If you would reduce the discomforts of journeying to a minimum, let your baggage be as nearly as possible what Gen. Grant's is said to have been when he went to Vicksburg, viz., a tooth-brush. If you are going on a long journey and *must* take a bag, select one which will in the smallest compass carry all the essentials of food and clothing; but in all your journeying remember that it was Judas who carried the bag.

G. N. M.

#### A FACT FOR "SUNRISE."

IT has generally been expected that one who makes the transition from Wallingford to Oneida—especially in the early spring—will "catch a cold." Coming from the Sound breezes which temper the climate as far inland as Wallingford, to the chilly, damp atmosphere of this Oneida valley one is much more liable to suffer from that infiction than in going from here there.

Four weeks ago while we W. C. office-girls were packing our trunks, preparatory to following the CIRCULAR to O. C., we were often told to beware of taking cold. "Do be careful," said the wise ones. "There is so much running out-doors there, you must be sure and put your shawls over your heads when you go between the houses."

Well, on arriving here we found things on so large a scale and the situation of the houses such as to involve considerable walking out-doors every day. We have our sleeping- and sitting-rooms in one house; but we go to another building for our meals; to another for our clothes from the wash, and to another still to our work in the office. But though we conscientiously wrapped our shawls about us every time we stepped beyond the front-door, we every one of us took cold. I had a good hard one the first day. It had never been my custom to put on extra clothing when passing from one house to another; but I determined to be very exemplary in that respect until I had become thoroughly acclimated, so I never failed to put my shawl not only over my shoulders but over my head whenever there was the slightest possibility of exposure to draught. Yet every day I "caught" a little more.

At last one Saturday morning, about two weeks ago, I awoke with a heavy addition to my cold. I

was exasperated. I resolved; I acted. I took a firm determination that this nuisance should have no more of my attention. I hung my shawl in the closet and shut to the door with a bang. Indignation boiled within me. "Now," said I, "do your best. I have cowered long enough. I am going to fight. You are not almighty, and if you are, I am not going to submit to your requirements any longer." The air was pretty cool, and a light snow was falling all day long. It was a busy time at the printing-office, which is about eight rods from the dwelling-house, and I had to go back and forth a dozen times or more, but I didn't flinch an atom. I enjoyed having the wind blow freely about me. I persistently ignored my shawl and handkerchief too as much as possible. At noon my cold had much subsided, and at night it was *entirely gone*.

T. C. M.

#### BOOKS RECEIVED.

A TREATISE ON THE CAUSE OF EXHAUSTED VITALITY, OR ABUSES OF THE SEXUAL FUNCTION. BY E. P. MILLER, M. D., New York, 1867. John A. Gray & Green.

This little work sets forth very forcibly the evil to which its title refers. All writers upon this subject agree that something must be done, but the remedies suggested are nearly as various as the writers themselves.

AN INTELLECTUAL ARITHMETIC upon the Inductive Method. By JAMES S. EATON, M. A. Boston. Taggard & Thompson.

One of our earliest remembrances is of Colburn's Arithmetic, with its enticing problems on the subjects of marbles, apples, oranges, and the like. The book of Prof. Eaton is formed on the plan of Colburn, but presents some new attractions. Here is one of his questions for our boys and girls:

"A boy being asked how many chickens he had, said that he had them in two coops: in one coop he had 12, and 3 fourths of these were just 1 fifth of what he had in the other: required the number in the other coop?"

#### CHEMISTRY UNDER DIFFICULTIES.

##### II.

##### LABORATORY NO. I.

THE place I finally selected for beginning practical operations, was at one end of the west bed-room, adjoining the printing-office in the second story of the mill. "Here," thought I, "I can combine my Laboratory and bed-room. I can study and work as late as I choose; spend half the night experimenting, without being subjected to the inspection of certain persons who seem bent on knowing what is to be the end of all this study and collection of glass-ware, on the part of a youth like myself." I had some fears lest my close proximity to the printing-office might result in a disarrangement of my plans; especially when I should begin active operations in manufacturing gases of various kinds and odors. The sequel showed that I had good reason for my apprehensions in that direction.

Not knowing exactly what I wanted in the way of fixtures, I began by moving down from the garret a large pine table (a relic of our old book-binding), which I placed at one end of the room to serve as a general work-bench. The next thing to be done was to provide a closet in which to store my chemicals and apparatus. This I accomplished by making over a large packing-case given me by the bag-department. With the assistance of the carpenters in fitting it up with shelves, I soon found myself in possession of a closet very well adapted to my wants. Then with a small desk and book-case in one corner, I was ready to begin what afterwards proved to be a three year's course of crude experiments, failures, accidents, building new laboratories, and making myself a nuisance generally. By working on the sympathies of the financiers, I procured a small stock of acids, salts, a few test-tubes, and a spirit-lamp. With some additional apparatus improvised for the occasion, I began to experiment in making oxygen, hydrogen, ammonia, chlorine, and other elements or compounds.

I soon found that the meager directions given in my books, were practically no directions at all. I got simply a general idea of the method of making an experiment, without so much as an inkling of the liabilities of failure, even when everything appeared to be right. As I probably averaged three failures to one success, I soon began to think that it would be a long time before I should make a discovery, or accomplish anything of practical value.

One day in looking over my stock of bottles, it occurred to me that it might be well to adopt some system of labeling, so as to avoid mistakes and accidents. In carrying out this idea, I came to a large bottle which seemed to be filled with a dense green vapor. Not remembering what experiment I had performed with that particular bottle, I uncorked it, and applied it to my nose. The effect was instantaneous. Respiration was immediately suspended. Dizzy and faint, I barely succeeded in reaching the bed on which I fell, thinking (if I thought anything) that my time had come. I soon, however, caught my breath; but for some time my breathing was merely a series of short gasps; any attempt at making a full inspiration would instantly bring on a fit of spasmodic coughing. After lying there half an hour or more, I went down to the unfinished forge-shop, where I could have plenty of room in the cool air, and walked back and forth for two hours, trying to breathe without coughing. Gradually the unpleasant effect passed off, leaving me sleepy and tired.

I returned to my Laboratory and reflected on the affair. "I have made one discovery at least," I concluded; "It isn't a good thing to try to breathe chlorine gas."

G. E. C.

#### CORRESPONDENCE.

##### TILE DRAINS.

W. C., March 31, 1868.

DEAR THACKER:—I had an interesting experience to-day. You know the nice piece of ground north of the barn that I underdrained last fall for strawberries? Well, a copious stream has flowed from the outlet all the spring so far, and I have had much comfort looking at it and noting the rapid drying of the soil above. Yesterday I had a portion of the field cross-plowed and made ready for setting strawberry plants, and this morning I was crossing the field full of enthusiasm for commencing the business, when I was utterly shocked at seeing the water rising in the holes in the plowed ground right over the main drain. Well, there was nothing for it but I must dig down to the tile here and there, and find where the stoppage was. In the first hole that I made, the water burst up. With the second that I dug further down I had the same luck. In the third hole still further down there was less water, and I succeeded in taking out a tile, when to my utter dismay I found it nearly full of a slimy, jelly-like mass of stuff, and there was every indication that a considerable length of the tile was filled with it. I then fell into a brown study endeavoring to find the cause of this uncanny phenomenon. I soon discovered it. Two drains from the barn-cellar terminated in this tile drain, and although the dark liquid that flowed in them contained no solid material, it favored the growth of this fungoid jelly. I have observed the same vegetation growing on the stones of the open ditch where sink-water and sometimes soap-suds flows.

Moral.—Never let filthy water run in a tile drain.

H. J. S.

##### A WESTERN CITY.

Minnesota City, Minn., March 22, 1868.

DEAR CIRCULAR:—It is almost sixteen years since I landed at this point, then the very frontier of a vast unbroken wilderness to the West. I was among the pioneers of southern Minnesota and helped roll up one of the first log-buildings on the prairie, a party of us going twelve miles to assist at the raising, on Saturday, June 25, 1853. Minnesota City was settled by a colony from the east called the "Western Farm and Village Association," having its headquarters in New York City and embracing a com-

pany of men and women of more than average intelligence, but lacking some qualities very essential in the settlement of a new country. This Association embraced in the outset several hundred members, and as a goodly number of these were present at the first meeting of the Association (which was held in a large tent that had been brought from New York to serve as a temporary shelter), on the 5th of May, 1852, the embryo city was baptized with the ambitious title of Minnesota City: a name which its fair prospects seemed to justify. I do not propose to tell how the fair fabric that fancy then presented to our imagination, has dissolved in the cold realities of a Minnesota climate; but rather present to you a brief outline of the city as it looks on this beautiful spring morning when the snows of winter have melted away, and the voice of the singing-bird is heard in the land.

Minnesota City is located at the mouth of Rolling Stone Valley, where it spreads out to meet the Mississippi, and is six miles nearly west from Winona. It is as beautiful a locality as is often met with; a broad green valley framed in miniature mountains, the picturesque bluffs on either hand rising some three or four hundred feet high, from the summits of which grand views may be seen in every direction. There are two large flouring mills located here. One built at a cost of \$30,000, turns out 150 bbls. of flour per day; and the other at a cost of \$25,000, turns out about 120 bbls. per day. The manufacture of brick is carried on somewhat extensively. A large barrel manufactory is also in operation. Thousands of cords of wood are delivered here during the winter season, for the use of the Winona and St. Peter R. R., which runs from four to ten trains daily. The road is open west of the Mississippi 105 miles, to Waseca, and is to be extended to Mankato the coming season.

We have a Library Association ten years old and a Lyceum attached. A copy of the CIRCULAR is on file in our reading-room. However dark the past may have been the future seems to brighten.

I am alone, but not cast down. I find daily proof to my own mind of the truth of the doctrines you teach. It is a pleasant thing to have such faith in Christ that you can cast all your cares and burdens on him, with the assurance that he careth for you and is a present help in every time of trouble. Inexpressibly happy is he who hears and obeys that voice which says, "Come unto me all ye that labor and are heavy laden and I will give you rest." I confess this Jesus my Savior.

ROLLING STONE.

#### OUR LETTER-BOX.

"—, Kansas.—I want you to still send the CIRCULAR; and whenever it is not acceptable I will let you know, and not let you waste your paper on me. I keep the CIRCULARS going until they are worn out, and send them away from a hundred to three hundred miles. I do not know how to express my opinion of them, especially of the Home-Talks, otherwise than to say that they are glorious; or I might say, perfection. Nearly all that you write about, I have experienced and seen; but some ideas are new, or presented in a new form. They make me feel like raising a shout, though I never was a shouting Methodist, having been a Deist a great part of my life. I do not see but that you are alone pretty much, for if there were a perfect union of only two or three—let alone the rest of you—it seems to me as though you ought to have power to raise the dead. I feel in hopes to give death a grapple yet, and to overcome it by supplying the conditions necessary. E. C."

"—, N. Y.—I hasten to say that I wish, with all my heart and soul, to have my subscription renewed. I am one of God's poor, and the paper comes to me like His air, His rain, His sunshine—vitalizing and necessary, without money and without price. Hence, I prize it. If I had some very choice words I would try to tell you the good it does me. Its advent is hailed and welcomed. As Emerson said of a book recently issued, "*It finds me.*" It comes to some want of my nature, and like the Bible it satisfies, consoles, and cheers. Do

you know that I am member of your Community? Oh yes, I elected myself last summer an outside member. To be conformed to you in spirit, to be associated with you in the life and development of religious socialism based on the Christian's hope, is the one desire of my life. Prayers are prophecies, and I await the realization. God speed you in your work is my humble prayer, while I remain,  
Gratefully yours, L. C."

"—, Maine.—The Ides of March remind me of your request to hear from your live subscribers, and also that through the CIRCULAR I have received fifty-two letters freighted with the best thoughts of the minds and hearts of the various Communes. I am one who prefers to receive these benefits not for a price, but as a love-token. Neither would I lose the blessing which comes to the giver more than the receiver; so inclosed is my mite (\$5.00). I trust the lessons of faith are not lost upon my heart, and I have learned that though many are the afflictions of the righteous, yet the Lord delivereth him out of them all; and to expect in the deepest afflictions the greatest joy. More clearly than ever do I see, in my present journeyings, the great want and waiting for the gospel of communism. Turn from it as we will, the fact recurs again and again that the work of Christ is incomplete till he is accepted as a whole savior of body, soul, and spirit. I renew the consecration of my all to Christ.

"Yours in the bonds of Christ, J. S. H."

"—, N. Y.—I would gladly, were I able, send you a substantial contribution toward the support and wider circulation of your brave and hopeful little sheet. For many years an invalid, and physically unable to fight the battles of this rough world; or by the spoken word to uphold, as I wished, the standard of Christian fraternity; I am only the more thoroughly alive to the grand hope and work which you have so well in hand. I believe that Jesus taught, as he prayed, that the long-expected kingdom of God was to be an established and organized human society on earth, from which the old devil of selfishness and self-seeking should be wholly shut out; and that the marvelous power and effect of the apostolic preaching was largely owing to their bold, uncompromising battle with "the Prince of this world." The only way to conquer and cast out the anti-Christian spirit of the world, is surely to consecrate and devote all days, all interests, all labors and pleasures and social relations to the Lord of our humanity. It is as deadly a mistake to compromise with the blind and fatal spirit of self-interest that governs all our business, political and social affairs, as it ever was to compromise with the cruel Moloch of chattel-slavery; yet even the pulpit is still set up and maintained as one of the stony pillars of a commercial civilization where-with the old anti-Christ is doubtless only too well pleased. So I look upon your thoroughly coöperative society, dear friends, in this grand hope and labor, as a "city that is set on a hill;" and to it, curiously enough, the eyes of the distracted nations are already turning in eager expectation. There is one rule that the whole skeptical world must admit, viz., that "the tree is known by its fruits." If you are developing our human nature in a degree of common health, culture, happiness, the spiritual elevation that is as rare as angel's visits in the poor society about us, then that argument suffices for all open and honest souls that love the light and have no cause to fear it. If you have annihilated among yourselves this stupid and stupendous contradiction between our Sabbath worship and our week-day business, from which the real spirit of Jesus is so effectually excluded; you are verily doing the noblest work of this or any age. Let your light shine; and so shine that men may see that your works are good, and so glorify the Father in Heaven in the only genuine way—by building on the broad and deep foundations of Christian Socialism. Fraternally yours,  
H. J. H."

—Cheese factories, first organized at Rome, N. Y., about seven years ago, now number twelve hundred, involving in their outlay \$3,500,000.

#### THE BACK-ACHE.

THIS complaint, although quite common, is hardly noticed by medical writers. In a majority of cases, the pain and uneasiness of the back and neck, are caused by a tired state of the muscles which support the trunk and head. Persons frequently imagine that they are laboring under some chronic disease of the spine or kidneys, when in reality, the muscles of the back are tired out and need rest.

It is a fact easily demonstrated, that all the muscles of voluntary motion must be relaxed and allowed periods of rest, in order to keep them in a healthy condition. Take the heart for example: It consists almost entirely of red muscular tissue, and we are apt to think of it as being in constant motion, without a moment of rest, from its earliest development, through the entire life of the individual, be it a hundred years. Such is not the case. One-quarter of the time it is at rest doing nothing; recuperating. One-fourth of every minute, every hour, day and year, the heart stands still. If a man has lived one hundred years, one-fourth of that time, or twenty-five years, his heart has been at rest. Were it not for this provision of nature, the heart would soon tire out and stop.

Let any one extend his arm horizontally, and see how long he can hold it in that position. Five minutes will seem a very long time. But if he extends his arm and then relaxes it at short intervals, the exercise can be continued for hours without much fatigue. The back and neck are very abundantly supplied with strong muscles. There are six layers, one above the other, and interlaced in every direction; making a muscular system of great strength and capable of enduring long-continued strains without becoming tired. Yet these muscles, strong as they are, need and must have periods of rest; else a persistent back-ache will be the result. To be sure, we rest them at night during sleep. But in many cases this is not enough, and we frequently rise in the morning, more weary than we were the night before, from the fact that we often lie in a constrained position for half the night.

Persons who are on their feet at a desk or work-bench from morning till night, compel the muscles of the back to remain in a state of contraction, supporting the weight of the trunk and head through the whole day without a single moment of rest or relaxation. What wonder is it that such people complain of the back-ache?

It is not long but short periods of rest and at the right time, that are needed in such cases. Often a few minute's rest in a recumbent position, in the middle of the day, will enable a person to go through the rest of the day without fatigue. Rubbing the back is also beneficial; but the best thing after all is rest. Short periods of rest, quite frequent if necessary, will, so far as external treatment is concerned, cure in time the most obstinate back-ache, unless it arise from organic disease. G. E. C.

#### HOW I CAME TO BE HERE.

AN AUTOBIOGRAPHY BY R. S. DELATRE.

NO. XIII.

THE art of farming, in view of its being a future means of support to my projected household, was frequently and gravely discussed at Barnham. I had some taste for the pursuit, so that my attention was pretty well occupied while there, despite the distracting influences at work through my correspondence with the other end of the kingdom. My term there was diversified by visits among the neighbors, by a trip or two to Bury, and one or two to Thetford, a small town about five miles north of us, where I saw some very ancient mounds—tokens of the presence in former times of the ubiquitous Romans. The county of Suffolk is mostly a sandy loam and has a gently undulating surface.

While at Bury, which I visited at different periods of my youth, I had a rare opportunity of seeing cricket-matches. The club there was given to challenging, being composed of fine players. The last I heard of them, they were about to contend with the Marylebone club, the first in England, and com-

posed partly of noblemen. I well remember two of their finest batsmen. Hopkins would score his three-score and more and when he had done all would laugh at the ball, coming out "bat in hand." It was a perfect treat to see that man play. Self-possessed, in no hurry to make a run, graceful in every movement, he kept up a perpetual dally with the ball, scoring as he had a fancy. Pilch, on the other hand, keen-eyed and sinewy, with lightning stroke scored his triplets at a blow. Mr. Pilch was a tailor, and yet he played in company with the great folks in a land where the law of caste obtains. But in this game people meet on common ground. Invidious distinctions are handsomely set aside the while, and a species of communism is the order of the day. Follow this out, and see if it won't prove caste to be a mere bubble. A happy day for old England when cricket was first thought of, if this be the general effect. It must operate, so far as it goes, as a premium upon decorum. This game is in danger of being superseded in America, by base-ball. Base-ball has already come under the lash of the press, for the furor that has seized it, and the consequent mischief to the player. It is true that cricket is not altogether free from imputation, but the evil is very limited, and it is only necessary to exercise common caution to entirely avoid it. I know this from experience; for I have not only been present at a number of matches, but have frequently attended club-practice, and been an inveterate player myself, and yet have never known a single accident of any importance.

One word here about that much-abused quadruped, the ass. He is in very common use in England and it seems strange that where the breed of horses is so fine, the people can brook the presence of this humble member of the family. But the fact is, that asses are naturally as tractable, and become quite as much attached to their owners as the horse. It is owing to the long ill-treatment of them, no doubt, that so many cases of stubbornness occur among them. Are they to blame for this? Decidedly not; I should justify any jackass for giving a man a good kick, and refusing to stir an inch for him, in return for brutal treatment. I have frequently driven these animals when a youth, and they have carried me and a companion at a steady pace of six miles an hour, for hours together, and with scarcely any urging. It is customary to hire them out; hence their liability to abuse. I don't admire them under the saddle, though; they have probably been more hardly dealt with in that capacity. At any rate, some of them have a very ugly way of disposing of the rider when the fancy takes them. They have a *penchant* for the somerset, and it is the easiest thing in the world to find yourself, all at once, capering in the air, perhaps in the very midst of a profound reverie.

This was the year (1831) of the great agitation for Parliamentary Reform. What a mushroom growth of politicians! Everywhere, the din of politics met the ear. I never had a taste for politics and took no part in them whatever. I was kept vibrating from one place to another and never came entirely under their influence. By that means also, I escaped in some measure the belittling effects of local interests. But I thought it was time for something better than politics. September completed the course at Barnham, and left me at liberty to change my location. I took my seat once more on the buoyant stage-coach. With some little variation I retraced my steps to Liverpool (passing through Sheffield) and ensconced myself for the winter with Mr. Alder.

We were happy again in having some very pleasant acquaintance in the neighborhood of Wallasey. Stick to the parsons, for they are a sort of center encircled by the *élite* of society. The coarse-grained, are not at home among them. The city pulpit attracted us. The pony-chaise and ferry-boat made an easy connection. There too was our library, our concert-room, our private choir (the aforesaid Guernsey-man as organist); and there above all was our "Exeter Hall," flinging its thunderbolts against the see of Rome. All the while I was in England, the Puseyite movement kept our circles alive I can assure you. The Protestant Associa-

tions had enough to do with enemies abroad, without having that sect in their camp. The "Tracts for the Times" seemed like a blow aimed at the very vitals, and the Church quivered throughout. There was no occasion for dull times.

Beside the reform movement, superadded to that of the Puseyites, a universal tremor was produced by the advancing CHOLERA. It had been creeping along slowly (how surely we all know) from its Asiatic haunts. The anticipated dread hour of visitation sat like an incubus, a very demon upon the public vitals, and men's hearts failed them for fear. Pulpit, press, hearth, all sounded the tocsin. The heavy cloud of suspense, like a funeral pall, brooded over the land. Then came the cry of Sunderland's first agony! In Troy of old, the foe entered by a wooden horse. Here, the demon, the pestilence that walked in darkness, lurked in a wooden box, a chest of clothes, forsooth! In darkness he did his dirty work. On fear he fattened. The whole land was before him, but the Lord numbered his days, else would no flesh have been saved.

Thus was this new sorrow eating its way into the heart of society. The fangs of the monster had just been felt on Durham's sea-board, when I was called away in the middle of February, 1832, to meet my family in France. My father's plan was to settle my brother and me in Canada at all events; and if the country suited him, to return for the rest of the family. In view of this, as he had determined to embark some time in April, he suggested that I should spend a month or more with the family at Dinant before leaving them. Thus came our last separation. The circumstances of that moment made it as solemn as well as a painful parting. My cousin and I had been engaged for more than two years, and had been together the greater part of the time, but had never really weighed the question of emigration as it applied to ourselves. But it now became for the first time a palpable thing, with all its consequences staring us in the face; on the one hand, involving ultimately the certain loss of all her friends, some of whom were dear to her as her own life; and on the other hand, a career in a country but newly open to the influx of civilization, and that country not the easiest of access. Add to this the possible contingencies of the enterprise (of which the dreaded cholera was now certainly not the least), and you may get some idea of the heart-searchings of the moment. Our trouble drove us to prayer. The day had not yet dawned when we knelt together and committed to Him who alone could help us, the all of our future. In tears we parted. It was our last adieu as lovers.

Now I am bound for the Celts again. Hurry up! for this is the "Opposition," and they wait for no one. It is a patent coach besides, and you will go like Jehu! The horses start on a canter, and on a canter they go it the whole way to Cheltenham (144 miles). Hills make no difference; down they rush, full tear (even on a curve), nerve or no nerve, and up again till the wind gives out. Poor things, I hardly know which I feel for most, my quaking self or them. But how they enjoy the race! They seem to know all about it. Fresh horses we have every eight miles, and changed in the twinkling of an eye. See them pawing the ground; hear that snort of impatience. What beautiful creatures! Pity to use them so, or rather to misuse them so. But this competition is rabid; there is no merey in it either to man or beast. We fly along the borders of Wales, through Chester, Shrewsbury and Worcester.

How do you think you would enjoy a quiet evening after all this hurry and bustle, comfortably housed in such a villa-like looking place as our fashionable Cheltenham? We are out of season and have it all to ourselves. But that day of turmoil was quite out of keeping with my frame of mind, you may be sure. It was to me a season of retrospection. I had much to think of, and it was a good time to square my accounts with heaven. My thoughts gathered fast, and my feelings as fast, and there was no relief but to pour them out at the mercy seat. That night I retired with a heavy heart; but joy comes in the morning.

## THE MAGNOLIA GLAUCA.

THIS fine shrub, called in some places the Small or Laurel Magnolia, and in others, the Sweet Bay, is not so generally known and cultivated as it deserves to be. It is native to the swamps along the coast from Cape Ann and New York southward. It grows from four to twenty feet high; often flowering before it is much more than two feet in height. A specimen of it standing on the lawn of the Wallingford Community, is perfectly hardy and blossoms well. The small size of this shrub rendering it easily protected in winter, enables it to be grown in places where the winter temperature is more than 22 degrees below zero. The flowers, which appear in June and August, are a beautiful white, often three inches in diameter, and very fragrant, having something of that aromatic smell which characterizes its cousin, the Tulip tree, and all the Magnolias. Once seen, they are not easily forgotten; the finest of them rival the white pond-lily.

A. B.

## PLATO'S SPLIT MEN.

From Dixon's "Spiritual Wives."

With a dry sense of fun, which in its own grave style has never been excelled, except, perhaps, in the writings of his rival, Francis Bacon, Plato describes in the Banquet how the human race became originally split into male and female. In the good old times, before men grew wicked in their thoughts, and heaven became alarmed for its own safety, there was no such thing known in the world as sex. Every living man was male and female; perfect in form, in faculty, in spirit. The form in which he dwelt was a round ball of flesh, having four hands, four feet, two faces, and one brain. Every perfect thing, it is said by Goëthe, in passing, has the spherical form, from the sun and stars down to a drop of water. Angles are defects, and to round one's life is but a way of making it lovely. In the sexless period, man, being a ball of flesh, was a creature of inconceivable strength and swiftness. He could fell an ox, outrun a race-horse. When he wished to move quickly, he thrust out his four arms and legs, and rolled along the road like a wheel with eight spokes which had lost its tire. But these strong men, of no sex in particular, grew proud before the faces of the gods; so that, like Otus and Ephialtes, they made an attempt to scale the spheres, and cast the immortals from their thrones. Zeus, in his anger, shot his bolts; cleaving them through the head downwards; parting each round wheel of flesh into two halves; separating the male side from the female side. Great was the agony and loss of power; the pain of cutting the two sides asunder was intense; and man, shorn of his rotundity, could no longer wrestle with the lion and outspeed the elk. Each part of the man had now to stand on two legs—a feat of much skill, the art of which he was slow to learn and swift to lose. On his four legs, he could either walk or run, sleep or wake, play or rest. On his two legs, he could neither roll nor sleep; neither could he stand very long nor walk very far. All his movements became slow and painful. Every step which he took only proved to him his loss of power, and that the gods had laid upon his sin a burden difficult to be borne.

But this daily misery of the flesh was not the worst. Besides having to pass his life in trying to stand on two legs, man found that he was parted from his female counterpart; whom he called in the idiom of grief, his better half and his dearer self. When the daring rotundities were cleft in twain, the parts were scattered by celestial wrath. Each wounded fragment sought its fellow in the crowd, but the gods took care that much of the search should be made in vain. This last blow broke man's

spirit. Alone in the world and perched on two legs, what could he do? Once indeed—for the very worm on which you tread may turn—he felt tempted in his pain to cry out against Zeus; but the king of gods rose up in his wrath and said, that, if man would not keep quiet on these green fields of earth, but would storm up against the stars, he should be slit once more from the crown downwards, so that in future he should have to stand on a single leg. Man heard these words with a whitened face; and Zeus was not provoked into a second essay with his bolts.

All that was now left to man in his split condition, beyond the acute remembrance of his former bliss, was a yearning hope of being one day able to rejoin his second self. Every man became a seeker. The god, when parting men into halves, had torn the fragments from each other, and cast the pieces into chaos. Only a happy few could find their mates. Most men had to seek them long, and myriads never found them in the flesh at all. Strangers came together in the press, and for a little while imagined they were pairs; but time detected incongruities of soul, and then the wearied spirits flew from each other in a rage. When, in the rare happiness of its search, a man fell in with his natural mate, a true marriage of the spirit instantly took place. To this great desire of the severed parts for union, Plato says, has been given the name of Love.

And so, adds the sage, by way of moral, let us take care not to offend the god lest we get our noses slit down, and have to stand in future on one leg.

Our neighbor, the *Oneida Dispatch*, comes to us enlarged and much improved in appearance. It claims to be the largest country newspaper in the State. Some of our folks, who know what editing is, say much ability is shown in its preparation.

#### SCIENTIFIC.

A CORRESPONDENT of the *American Artizan* tells of a type-setting machine in the city of Washington, which is a marvel of rapidity. It can be operated by electricity at any distance, so that a telegrapher in Washington can set type in New York or New Orleans, without leaving the Capitol!

A MAN in Glasgow (Scotland), has invented a machine for navigating the air. It consists of a steam-boiler and engine, to be propelled by wings made to resemble in their action those of a bird. As usual, the model broke down at the first trial. Such inventors do not seem to consider, that although their machines should prove a success, the breaking of a single bolt-head while in mid-air, would cause the certain destruction of all concerned.

It seems that insects have a strong antipathy to the odor of vinegar, and that in some cases they are destroyed by it. The *American Naturalist*, quoting from the proceedings of the London Entomological Society, informs us that a solution of strong vinegar, one part to nine of water, sprinkled on the branches of fruit-trees, will drive away or destroy the insects which lay their eggs in the blossoms. The application must be made just before the blossoms appear, with a garden engine, syringe, or common watering-pot. Vast quantities of fruit may be saved by this simple means.—*Boston Journal of Chemistry*.

THE explosion of nitro-glycerine, liberates 10,384 cubic measures of gases, while an equal amount of gunpowder produces only 800 cubic measures of gases. Hence, nitro-glycerine is 13 times stronger than gunpowder, bulk for bulk. It is much used for blasting rocks. In consequence of the danger involved in its transportation, it is now considered best to manufacture it on the spot where it is to be used. This is easily done, and if care be taken, no great risk is incurred. At a temperature of about 46 degrees Fah., it becomes solid, and what is curious, is more dangerous to handle than in the liquid state. The needle-like crystals explode with frightful violence when broken in the most gentle manner. This fact, in connection with the ignorance of the

workmen, has caused most of the accidents which have occurred. In some cases it was melted over a fire; in others, a red-hot poker was inserted to melt it. In one case, a man greased the wheels of his wagon with the oil. The first jolt caused the total destruction of the wheels.

In Germany, when a paper says anything witty, they kill the editor; and not one editor has been killed there for two hundred years.

John Bunyan had a great dread of spiritual pride, and once, after he had preached a very fine sermon, and his friends crowded round to shake him by the hand, while they expressed the utmost admiration of his eloquence, he interrupted them, saying: "Ah, you need not remind me of that, for the devil told me of it before I was out of the pulpit!"

At a wedding in Providence, the other day, the bride, just before it was too late, proposed an amendment to the ceremony, to the effect that the groom in this special case should agree to eschew smoking. With the good sense which had led the youth so far on toward matrimony, he allowed he could do without a wife more comfortably than without a pipe or cigar. The bride bolted and the wedding ended in smoke.

**BOYS USING TOBACCO.**—A strong and sensible writer says a sharp thing, and a true one, for boys who use tobacco. It has utterly ruined thousands of boys. It tends to the softening and weakening of the bones, and it greatly injures the brain, the spinal marrow, and the whole nervous fluid. A boy who smokes early and frequently, or in any way uses large quantities of tobacco, is never known to make a man of much energy, and generally lacks muscular and physical as well as mental power. We would particularly warn boys who want to be anything in the world, to shun tobacco as a most baneful poison. It injures the teeth. It produces an unhealthy state of the lungs, hurts the stomach, and blasts the brain and nerves.  
—*Oneida Dispatch*.

#### NEWS ITEMS.

HON. ANSON BURLINGAME and suite arrived at San Francisco Tuesday, March 31st.

THE prospect for fruit in the western part of New York state is said to be very good.

A PROPOSITION, by the British Government, to purchase all the telegraph lines in the Kingdom is to be brought before the House of Commons.

THE trial of the President was resumed on the 30th ult. The examination of witnesses by the Managers has consumed most of the time thus far.

AFTER some delay and modification, the bill repealing the Internal Revenue tax on manufactures has passed the Senate and received the signature of the President. A tax of \$2. on every \$5,000 of sales is retained.

MR. GLADSTONE, during a debate in the House of Commons, advocated the abolishment of the Irish Church and a more liberal policy toward Ireland. His speech was received with enthusiasm by the Liberal party, and there is some prospect that the present ministry will resign in consequence.

LATE advices from Japan state that a battle had taken place between the forces of the Mikado, or spiritual sovereign, and those of the Tycoon, or temporal sovereign. The latter was defeated and obliged to sail for Jeddo. The foreign ministers have declared neutrality in their relations to the contending forces.

#### TO CORRESPONDENTS.

J. O. M., Mass.—Your "script" is received.

P. J. B., L. I.—The \$1. was received, and the CIRCULAR has been sent regularly. However, we have forwarded the two back numbers of the present volume to you again. We hope you will receive them.

## Announcements:

### THE ONEIDA COMMUNITY

Is an association living in Lenox, Madison Co., N. Y., four miles from Oneida Depot. Number of members, 280. Land, 589 acres. Business, Horticulture, Manufactures, and Printing the CIRCULAR. Theology, Perfectionism. Sociology, Bible Communism.

#### WILLOW-PLACE COMMUNITY.

Branch of O. C., on a detached portion of the domain, about one mile from O. C. Number of members, 85. Business, Manufactures.

#### WALLINGFORD COMMUNITY.

Branch of O. C., at Wallingford, Conn., one mile west of depot. Number of members, 88. Land, 228 acres. Business, Horticulture, Publishing, and Job Printing.

#### NEW YORK AGENCY.

Branch of O. C., at 385 Broadway, N. Y. Room 9. Number of members, 10. Business, Commerce.

#### SPECIAL NOTICE.

The O. C. and branches are not "Free Lovers" in the popular sense of the term. They call their social system COMPLEX MARRIAGE, and hold to freedom of love only within their own families, subject to free criticism and the rule of Male Continence.

#### ADMISSIONS.

Members are admitted to the O. C. and branches after sufficient acquaintance; but not on mere application or profession of sympathy. Whoever wishes to join must first secure confidence by deeds. The present accommodations of the Communities are crowded, and large accessions will be impossible till new Communities are formed.

#### STEEL TRAPS.

Eight sizes and descriptions, suitable for catching House Rats, Muskrats, Mink, Fox, Otter, Beaver, the Black and Grizzly Bear, are made by the Oneida Community, Oneida, N. Y., of whom they may be purchased, or of the Community Agency, 385 Broadway, New York. Descriptive-list and price-list sent on application.

#### PRESERVED FRUITS AND VEGETABLES.

Strawberries, Black, Red, and Orange Raspberries, Cherries, Huckleberries, Plums, Peaches, Pears, Pine-Apples, Quinces, Lawton Blackberries, in quart bottles and quart cans, with syrup—Tomatoes, Sweet Corn, Peas, Lima Beans and String Beans, in cans—are put up in quantities for sale by the Oneida Community. Also, Jellies of the Barberry, Currant, Blackberry, Quince, Crab-Apple, Peach, Raspberry, and Black Currant.

N. B.—As we are unable to keep up with the demand for these goods, persons desiring a full assortment should order a year in advance. First come first served. Descriptive price-list sent on application.

#### MACHINE TWIST AND SEWING-SILK.

Machine Twist, of our own manufacture, (Willow-Place Works); also, various brands and descriptions of Sewing-Silk, in wholesale quantities, for sale by the O. C. N. Y. Branch, 385 Broadway, New York.

#### O. C. PURCHASING AGENCY.

NO. 385 BROADWAY, NEW YORK. P. O. Box, 6796.

This Agency buys goods of all kinds for those who cannot afford to come to the city, or those to whom shopping is a bore. For commission we charge five per cent. or less, according to the kind and quantity of goods ordered. The commission will be charged on the actual outlay of money, including all expenses involved for packing, expressage, &c. In some cases, where the expenditure is small and the trouble of filling the order considerable, a reasonable charge for time will be made.

#### PICTURES.

The following Photographic Views of the Oneida Community can be furnished on application: the Community Buildings, Buildings and Grounds, Rustic Summer-House and Group, and Bag-Bee on the Lawn. Size of pictures, 8 inches by 10. Price, 75 cents. Various Stereoscopic Views of the Buildings and Groups and Grounds can be furnished for 40 cents each. Views, carte de visite size, 25 cents each. Any of the above will be sent by mail, post paid, on receipt of the price named. Address, Oneida Community, Oneida, N. Y.

#### PUBLICATIONS.

HAND-BOOK OF THE ONEIDA COMMUNITY; with a Sketch of its Founder, and an Outline of its Constitution and Doctrines. 72 pp. octavo. Price, 35 cents for single copy; \$3.50 per dozen.

SALVATION FROM SIN, THE END OF CHRISTIAN FAITH; an Octavo pamphlet of 48 pages; by J. H. Noyes. Price, 25 cents for single copy, or \$2.00 per dozen.

THE TRAPPER'S GUIDE; a Manual of Instructions for Capturing Fur-bearing Animals; by S. Newhouse. Second edition; with new Narratives and Illustrations. 280 pp. 8vo. Price, bound in cloth, \$1.50.

MALE CONTINENCE; or Self-Control in Sexual Intercourse. A Letter of Inquiry answered by J. H. Noyes. Price, 50 cents per dozen.

BACK VOLUMES OF THE "CIRCULAR," unbound. Price, \$1.50 per volume, or sent (post paid) by mail, at \$1.75.

[The above works are for sale at this office.]

MESSRS. TRUBNER & COMPANY, Book-sellers, Paternoster Row, LONDON, have our HAND-BOOK OF THE ONEIDA COMMUNITY, and the TRAPPER'S GUIDE for sale. They will receive subscriptions for the CIRCULAR, and orders for our other publications.